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the theologian great vividness and freshness of thought, united to the assurance of having successfully accomplished his task. It stimulates the thought, adds pleasure to the intellect, gives veritable delight to the heart, and strengthens faith. All these advantages are more or less denied to the indolent investigator who contents himself with the ideas sometimes confused, and the beauties always impaired, of the best translations.

In others this negligence is the result of an excessive confidence in a certain, justly esteemed version. But, in addition to depriving themselves of the above mentioned advantages, interpreters of this stamp are exposed to many grievous errors. They are in danger of the mistakes that the most perfect versions present on almost every page; and it is difficult for them to avoid the error of accepting and pressing the significance of the individual words, which can rarely reproduce the original with entire accuracy. Let us notice a few familiar examples.

The German theologians have supported the institution of patronage upon the Mosaic usages, in despite of the documents and facts; doing so, simply because Luther translated אֲמוֹן (Esther, ii, 7,) which signifies "a foster parent" by Vormund, "a guardian."

A preacher of mature years delivered a discourse upon Ps. xxxix, 5, according to the version of Osterwald, "Thou hast reduced my days to the measure of four fingers," and thought it his duty to explain to his auditory why the psalmist spoke only of four fingers of the hand, saying nothing of the fifth. If he had been conversant with the original, he would have discovered that it was a question not of four different fingers, but of a measure of length טַפַּח "the palm"), equal to four widths of a finger. The sermon was ridiculous, no doubt, and the preacher devoid of good sense. But the judgment and genius of Saint Augustine have not prevented him from making many mistakes of this character, because he made but little use of the original texts.—*From Elliott and Harsha's Hermeneutics.*

The Arrogance of the Pharaohs.

The insolent pride with which Pharaoh received the message communicated by Moses, as: "Who is Jehovah, that I should hear his voice, to let Israel go?" "I know not Jehovah and will not let Israel go?" in chap. 5: 2; the obstinacy which he afterwards exhibits, when the divine punishments fall upon him, one after another, in deciding to go to destruction with his land and people, rather than yield, are proved on the monuments in various ways, to be in accordance with the genuine spirit of a Pharaoh. A comparison of the representation of the victory of Rameses Meiamun, in Thebes explained by Champollion, is of special interest in this connection. The Pharaoh, it is there said, at whose feet they lay down these trophies of victory, (the severed right hand and other members of the body,) sits quietly in his chariot, while his horses are held by his officers, and directs a haughty speech to his warriors: "Give yourselves to mirth; let it rise to heaven. Strangers are dashed to the ground by my power. Terror of my name has gone forth; their hearts are full of it; I appear before them as a lion; I have pursued them as a hawk; I have annihilated their wicked souls. I have passed over their rivers; I have set on fire their castles; I am to Egypt what the god Mandoo has been; I have vanquished the barbarians; Amun Re, my father, subdued the whole world under my feet, and I am the king on the throne forever." It is said we mistake the whole character of Champollion's work, if we assert the literal truth of this translation; but the spirit which the speech breathes may always be recognized from it.

The ancient Egyptian kings named themselves in their pride, Kings of the whole world; and what is yet more, they in this arrogance claim divine honors for themselves. This can be proved by a multitude of arguments, of which we will here give only a few. The Menephtheum at Thebes has a double character, that of a temple and palace. It is in all its plan destined for the dwelling of a man, and yet

it reminds one by its decorations, of the consecrated residence of a god. Even the name Pharaoh is a monument of this idea. It cannot be doubted that it designates the king, at the incarnation of the sun, which the Egyptians named Phre. The proof of this Rosellini furnishes, relying specially upon the fact that among the royal emblems, a disk, representing the sun, takes the first place. This is, accordingly, the first title which all the kings of Egypt bore. Phre also occurs, Gen. 41: 45, in the name of the priest at On or Heliopolis, city of the sun, Potiphera, that is, consecrated to Phre. This name is also very common on the Egyptian monuments.—*From Hengstenberg's Egypt and the Books of Moses.*

The Biblical view of the Heaven.

The heaven¹ is regarded as a canopy or a curtain,² spread over the earth in such infinite distance, that men appear from there "like grasshoppers"; it is a tent for the habitation of God.³ It is immeasurable.⁴ It is strong and massive, like "a molten mirror";⁵ but not brazen, like the Homeric heaven;⁶ it resembles the mirror chiefly with regard to its bright splendor;⁷ for it is like pellucid sapphire,⁸ or like crystal.⁹ This vault has a gate, through which the angels descend to the earth,¹⁰ or through which the prophets beheld their heavenly visions.¹¹ It has, further, windows¹² or doors,¹³ through which the rain and dew, snow and hail, treasured up in the clouds above,¹⁴ and held together in those spheres by the will of God, pour down upon the earth at His command; by which the tempests also, there confined in apartments,¹⁵ are let loose; and through which the lightning flashes, either as a symbol of Divine omnipotence, or as a messenger of Divine wrath.¹⁶ In the heaven of firmament, the sun, the moon, and the stars are fixed, to send their light to the earth and its inhabitants, and to regulate the seasons;¹⁷ hence the heaven is described as exercising power or government over the earth,¹⁸ since the phenomena of the air also are controlled by its influence.¹⁹ Beyond this illumined canopy reigns darkness, which the Divine wisdom has, with a nice distinction, separated from the regions of light.²⁰ But above it is a sphere of liquid stores;²¹ here dwells God,²² for here He has framed His chambers; here is His sanctuary, His palace, the place of His glory;²³ from hence He traverses the world on the wings of the wind and in the chariot of the clouds;²⁴ for the heaven is His throne, and the earth is His footstool.²⁵ That whole vault is supported by mighty pillars or foundations,²⁶ resting on the earth; and thus heaven and earth are marked as one majestic edifice, forming the universe.—*M. Kalisch.*

¹ שָׁמַיִם, שָׁמַיִם, רִקְעַן.

² רִקְעַן or רִיעָה.

³ Ps. civ. 2; Isai. xl. 22.

⁴ Jer. xxxi. 37.

⁵ Job xxxvii. 18.

⁶ Il. v. 504; xvii. 425; Odyss. iii.

⁷ Dan. xii. 3.

⁸ Exod. xxiv. 10.

⁹ Rev. iv. 6; comp. Ezek. i. 22.

¹⁰ Gen. xxviii. 17.

¹¹ Ezek. i. 1.

¹² אֲרָבֹת Gen. vii. 11; 2 Kings

¹³ vii. 2, 19; Isai. xxiv. 18.

¹⁴ דְּלִתִּים Ps. lxxviii. 23. Herod.

¹⁵ iv. 158.

¹⁶ Gen. i. 7; Job xxvi. 8; Ps. cxlviii. 4; Prov. viii. 28.

¹⁷ Job xxxvii. 9.

¹⁸ Job xxxvii; xxxviii. 22 et seq.;

¹⁹ Ezek. xlii. 13; Sir. xliii. 14 et seq.

²⁰ Gen. i. 14-19.

²¹ Job xxxviii. 33.

²² Ver. 36.

²³ Job xxvi. 10.

²⁴ Compare the Rig-Veda in Cole-

²⁵ brooke, Essays, i. 47.

²⁶ Psal. xxix. 10; Job xxvi. 9.

²⁷ Ps. xl. 4; Ezek. iii. 12.

²⁸ Ps. civ. 3; Ezek. i. 26.

²⁹ Isai. lxvi. 1.

³⁰ מוֹסְדוֹת, עִמְּכֹדִים Job xxvi. 11;

³¹ 2 Sam. xxii. 8.

BOOK NOTICES.

After this number a page or more of each issue will be given to the notice of books which relate, directly or indirectly, to the Old Testament. Attention will not be confined entirely to NEW books; but it is proposed also to notice, so far as possible, such old books, in this department of study, as may be of general interest to pastors and students.